

THE LIFE **DIVINE**

But our mind cannot remain satisfied—
the
mind ol: Buddhism itself did not remain
satisfied—
mill tilis evasion at the very root of the
whole
uuuier. In the first place, these
philosophies, while
Hnis punin^ aside the root question, do
actually
make far-reaching assertions that
assume, not only
a certain operation and symptoms, but a
certain
fundamental nature of the Ignorance
from which
their prescription of remedies proceeds;
and it is
ohuou.s that without such a radical
diagnosis no
prescription of remedies can be anything
but an
empiric dealing. But .if we are to evade
the root-
question, we have no means of judging
whether the
assertions advanced are correct or the
remedies
prescribed the right ones, or whether
there are not
others which without being so violent,
destructively
radical or of the nature of a surgical
mutilation or
extinction of the patient may yet bring a
more
integral and natural cure. Secondly, it is
always
the business of man the thinker to know.
He may
not be able by mental means to know the
essentiality
of the Ignorance or of anything in the
universe in
the sense of defining it, because the mind
can only
know things in that sense by their signs,
characters,

forms, properties, **functionings**, relations
to other
things, not in their occult self-being and
essence.

But we can pursue farther and farther,
clarify
more and more accurately our
observation of
the phenomenal character and operation
of the
Ignorance until we get the right revealing
word,
the right indicating sense of the thing
and so come